

THE STAR

An International Magazine



PARTIAL CONTENTS

- | | |
|---------------------------------|-----------------|
| A Dream Comes | J. Krishnamurti |
| Legalized Murder | Manly P. Hall |
| Isadora Duncan and the New Race | Jeanne Dumas |
| Is It Time to Disarm? | Ethelwyn Mills |
| Importance of the Physical | R. F. Goudey |

November, 1929

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THE S·T·A·R

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NOVEMBER, 1929

CONTENTS

A DREAM COMES.....	J. Krishnamurti	2
BEETHOVEN AND KRISHNAMURTI.....	Harry Wilson	3
EDITORIAL		8
LEGALIZED MURDER	Manly P. Hall	9
ISADORA DUNCAN AND THE NEW RACE.....	Jeanne Dumas	17
IS IT TIME TO DISARM?.....	Ethelwyn Mills	19
VERSE		24
THE SONG OF THE NATIONS.....	Emma Celia Fleming	25
THE INFERIORITY COMPLEX.....	Marie Russak Hotchner	27
THE IMPORTANCE OF THE PHYSICAL.....	R. F. Goudey	31
ILLUSION.....	John Burton	34
EDUCATION		
Teaching the Free and the Brave.....	F. J. De V. Schwankovsky	35
THE CALL OF THE OJAI CAMP.....	Louis Zalk	37
A DAILY THOUGHT FOR NOVEMBER.....		38
SANCTUARY.....	Mary H. Atworth	41
BOOKS AND BOOKMEN—The Song of Sano Tarot.....		42
The Path of the Wind.....		43

THE STAR

A Monthly Magazine dealing with the problems and expressions of life.

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A Dream Comes Through A Multitude of Desires

By J. Krishnamurti

When the mind is tranquil
Undisturbed by thought,
When the heart is chaste
With the fullness of love uncorrupted,
Then you will discover,
O, friend,
A world beyond the illusion of words.

Therein is the unity of all Life.
Therein is the silent source,
Which sustains the dancing worlds.
Ah, tell the source to forget itself!

In the world there is no heaven nor hell,
Neither the past, the present, nor the future,
Neither the deception of thought
Nor the soft whisperings of dying love.
There, there are no gods,
Nor impenetrable Time—
Neither you nor I
But Life which is and is not.
O, seek that world
Where death does not dance in its shadowless ecstasy,
Where the manifestations of Life
Are as the burdens that the smooth lake carries.

It lies about thee
And without thee it exists not.
Tear away the veil that separates thee
And join the source
Which sustains the dancing worlds.

Ah, tell the source to forget itself!

Beethoven and Krishnamurti

By Harry Wilson



OMETIME ago I read Krishnamurti's "The Path," with its story of a long and interminable pain, while I was listening to Beethoven's masterpiece, "The Ninth Symphony." Both works deal with the same problems.

Beethoven and Krishnamurti—what a contrast! The one, titanic, the emperor of music, pouring out his immortal symphonies during the uproar of the Napoleonic wars, the other in an age of unrest bringing the message of freedom. Krishnamurti, the exquisite flower of perfected humanity; Beethoven, fighting his way to the mountain top.

In the first symphonic movement of the Beethoven masterpiece there are turmoils, restlessness, tremendous uproars, and immense agonies. Plaintive and desperate cries are followed by passionate outbursts. One feels volcanic eruptions and sorrowful despairs. Wagner says this movement "puts before us the Idea of the World in its most terrible light." The second movement finds us in the country Beethoven loved so well. We see him striding along, absorbing all the sounds of nature. He has left the discord of the city and his joy in nature is expressed with exuberance. There are dance and peasant songs with brilliant climaxes, but soon questions and pensive moments appear. Not yet is he satisfied; not yet has he found peace. The third movement is a beautiful dialogue between two lovers. There is an inexpressible longing, an unutterable yearning for complete union. The loveliest melody of the whole symphony is now heard; it has a melting and liquid tenderness, but no one can mistake the undertone of sadness. Clinging and tearful pleadings express failure of personal love to give lasting peace. (If the love of man for woman cannot ease the deep hunger for completion, man's nature stands awed by the profound gulf which stands between himself and fulfillment.) The movement ends quietly with the heart nursing its sorrow, while the violins are as the voice of reason counselling against despair. The final movement opens with a renewed discord. The problem must be solved. Then the cellos and basses in a marvellous recitative think it all over. The previous movements are reviewed and dismissed.

At last Beethoven remembers Schiller's "Ode to Joy" which he had read thirty years before. Now there is peace after suffering. A simple refrain is heard which Wagner says is "like the breathing universe." He literally hums it to himself and in this idea of the Brotherhood of Man he finds the solution of the world riddle. The entire orchestra begins an elaboration of this noble theme. A robust baritone rings out with glad rejoicings from a great chorus. The symphony now reaches its climax of grandeur and inspiration. The voices of the chorus blend with the orchestra in a noble harmony, building up a magnificent musical architecture of extraordinary beauty. Here we have the majestic realization of the unity of all life. A superb and lofty joy is heard, the chorus rises in an ecstasy of adoration and breathlessness in which the answering of angelic chorus from distant worlds floats in ethereal splendor. Such is the sublime music of this immortal genius.

Krishnamurti has not the rugged strength of Beethoven. He has a subdued but irresistible power. His little book "The Path" is to me the most powerful book in the English language. It is the world portrays the struggle of all life for liberation. One can easily see cry of pain. With the vision of the experience of ages the author that timid souls will shrink from this book, but the eager ones derive strength from it. It ends in triumph, and we feel a great joy that we have him with us to encourage us on our way.

Make no mistake, Krishnamurti is not a meek and mild saviour. He writes with a pen dipped in fire. He has a unique directness which gets at the heart of things. He demonstrates his own teaching. He is the purest of world lovers, the soul of courage and honesty, the very essence of friendliness; one who blends wisdom and power with gentleness; who is courteous but uncompromising. There are times when he seems power incarnate, but he will not have worship. At one blow he has shattered our dependence on gods and priests and taught us to find the "Beloved" within ourselves and in all things. His ideas are electrical, swift, authentic, darting to the soul like arrows. He has told us to save ourselves by struggle, to welcome sorrow, and to doubt everything. He has told us to be free from masters, systems and authorities.

We have no peace in ourselves, and we hope to buy it like people who buy the front seats at the theatre. We ask for a saviour and we

get a Thinker who shows us the nature of mediocrity. We want detailed instructions in climbing the mountain, and fall asleep when he tells us it is difficult to climb mountains.

Ah! to think this great teacher is with us and the best we can do is to be puzzled. We ought to be fired with enthusiasm for a new world, a new humanity, a new civilization. There is not a single other outstanding world-figure equal to him today. The world is hungry for his teaching and doesn't know it. The rich are groping for fulfillment; the laboring men are weary of incessant hostility; the younger generation is openly disgusted with a generation that produced a world war and now cannot agree on measures of peace; the world of women is aroused and determined to reach for liberty, and the oppressed races everywhere are groaning and longing for freedom. Truly, as Krishnamurti asks, what greater mess could there be than this!

Our universities have mountains of books but little light. If we feel an unrest because of modern discord, what about Krishnamurti, who knows the truth, and sees us as we are? Does he lose courage? What a lion! Does he weep for our sorrows? He has great compassion but no sentimentality. Does he bend before our elaborate systems, rituals, and rival religions? He sweeps them clear into the discard. He lives in another world: a world of impersonal service, of disinterested activity, of love without pain, of thought without doubt, of life without death. He is what we hope to be, the highest manifestation of life on our earth. In him life has done its best so far. In him life has freed itself from the delusion of separate existence. In him life sees itself in all beings, and is filled with everlasting peace and joy.

We spend our lives in criticism, hostility, and smug prides. We "like" this one and "dislike" that one. We label ourselves how far we are on the path, what titles we have, how many possessions we have, how "cultured" we are. Schopenhauer said we were like porcupines huddling together to keep warm. What the animals think of us has not yet been written, but it would be unprintable if it were written. Krishnamurti has seen us at our worst and best: the carnage of war; the misery of rich and poor; the high courage and camaraderie of war; the achievement of modern science and the emptiness of existence now tormenting the intellectuals; the drudgery

and patience of the poor, and their superstitions; the delight of the fashionables dressing themselves and forever spending money; the obsession of sex and its vast train of lunacy, disease and death; the tawdry show of the huge prisons called cities with their streams of devotees crowding into the movie halls; the sacrifice of parents for children; the endurance of labor; the aspirations of the idealists; the dreams of lovers.

Who knows better than Krishnamurti all the strands which go to make up the confusion of our lives. He says throw out the non-essentials and face ourselves, but we would rather discuss the "other-selves" who so badly need reforming. This is the disease of the age, we all want to reform each other; or else we want a miracle. No one has asked him to cure us of mediocrity. They dare not ask for that miracle, but none the less he will try to do it—is doing it.

At times there is great eagerness in his intensity of desire to make us understand, but no attempt to beguile or mesmerize us. Always the most incisive and crystal clear intelligence is employed to enlighten our lesser minds. While he expounds his wisdom, his audience sits in silence watching the dance of enthusiasm in his face. He continually throws new and luminous light on old problems, and by the vigorous certainty of his discourse and its absolute quality of sincerity is one spiritually refreshed and rejuvenated.

At last the hunger of the heart is satisfied to see the Supreme Lover abroad with men. My mind is filled with gladness to have perceived one who is the embodiment of truth. He can be seen and heard, and from the perfection of his heart and mind there flows a divine joy streaming with light and fathomless peace to all beings.

One sees a new world being born, a world of equality and simplicity; a world gracious with the sweetness of friendliness; a world shining with new ideals of beauty; a world of reason and endeavor. Men will emerge from the animal and rejoice because of their new creations; new civilizations will arise based on coöperation and

intelligent organization. For this we have labored. For this our Elder Brothers have given us their inspirations. For this Krishnamurti lives among us, showing and teaching us the way to life eternal.

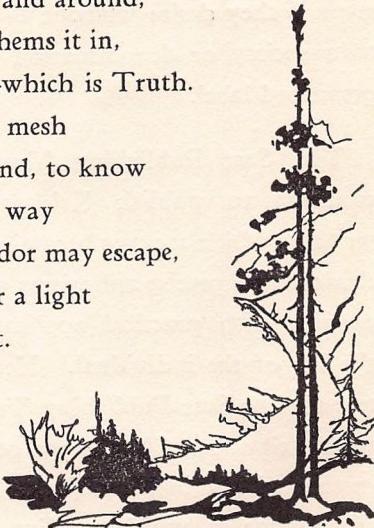
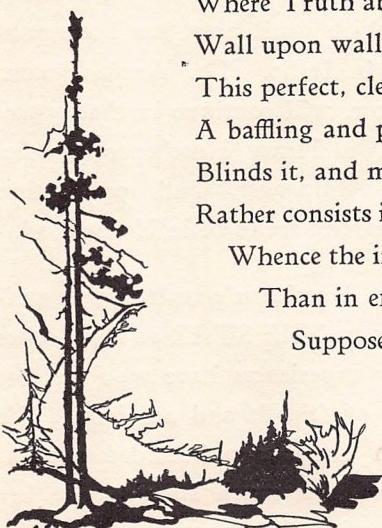
So shall the great choir of humanity one day voice the song of rejoicing and love universal. Once again the gods shall walk with men and the angels shall glorify life universal in a new earth. Krishnamurti and the Beloved singing the song of union, and in our hearts a new gladness and joy.



Where Truth Abides

By Robert Browning

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all
Where Truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear conception—which is Truth.
A baffling and pervading carnal mesh
Blinds it, and makes all error; and, to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.



Editorial



SINCE the dissolution of the Order of the Star, speculation has been rife as to the intention of Krishnamurti and his attitude toward future enterprise. We believe that it is futile to ascribe any intentions whatever to this masterful soul who in disbanding the order which he founded has in all sincerity done the only thing that was possible for him to do. To prevent the crystallization of the truth which he holds so dear and to prevent its decline into a narrow sectarianism, he followed the only course which carried out his own teachings.

Those who believe in the principles which he has enunciated will enjoy his writings and his camp talks as before. They can follow in his footsteps if they desire without belonging to a society or denomination with a prescribed label.

The Star Publishing Trust will continue to publish Krishnamurti's writings which are ever becoming more clearcut and precise aphorisms of philosophy with practical application to the life of the individual. Headquarters for the Star Publishing Trust for the distribution of books and other literature will be in New York. Typical of this age in which we live, Krish-

namurti is always among the first to adapt himself to conditions which growth and progress make necessary. One needs to be alert indeed to be able to keep pace with him. Just about the time that a few begin to think they have caught up with his ideas, they find him again a stride or two ahead of them.

* * *



RIENDS of Mrs. Marie Russak Hotchener, former editor of the Star will be gratified to learn that she has so far recovered her health as to be able to assume the associate editorship of THE THEOSOPHIST, a monthly publication founded in 1879 by Madame Blavatsky, and which until now has been published in India. Dr. Annie Besant, its editor, will continue in that capacity. Mr. Henry Hotchener becomes business manager, and publication headquarters are to be in Hollywood.

Mrs. Hotchener's valuable contributions to THE STAR and her other literary experiences have won for her a host of friends and admirers. We forecast for her unbounded success, and wish her much happiness in her new avenue of endeavor.

Legalized Murder

By Manly P. Hall



INCREASING effort to abolish capital punishment marks a great milestone in the "civilizing" of civilization. Hon. Harry L. Davis, former Governor of Ohio, in an article published in "The Outlook," of July 26, 1922, explodes the theory advanced by advocates of capital punishment to the effect that there has been an increase in homicide in those states where capital punishment has been removed from the statute books. He says, in part: "However, there are today eight states that have no death penalty—Maine, Rhode Island, Wisconsin, Minnesota, Michigan, Kansas, North Dakota, and South Dakota. They have had no capital punishment in from nine to seventy-five years. Homicides in the first five have averaged from 1915 to 1919, 35 for each million population, according to New York World statistics compiled by F. L. Hoffman, of Newark, N. J., while in 25 capital punishment states for which such figures are available, the homicide average during the same period is shown to have been 84 for each million inhabitants."

It is interesting to note that the State of Maine, which abolished capital punishment in 1887, has the smallest homicide rate in the United States, whereas California where the death penalty is enforced—according to tables compiled for the years 1900-1921—has the second highest homicide rate in the Union.

Let us first consider briefly the five popular arguments advanced by advocates of capital punishment as adequate

reasons for the execution of a convicted murderer:

(1) *Capital punishment effectually removes the possibility of a repetition of the crime of murder by the same offender.*

Separating the murderer from contact with the community for the rest of his natural life, and depriving him of the privilege of parole, effectively disposes of this problem without compounding the crime of murder.

(2) *Life imprisonment is a burdensome expense to the State.*

This objection is overruled by the fact that a criminal incarcerated for life can be made self-supporting. What is more, any individual who is so selfish as to countenance the execution of a fellow human creature to save the infinitesimal pro rata of prison expense necessary to keep a man alive is himself a menace to the community.

(3) *A man who has murdered another human being deserves to die.*

This statement—so often made—is in direct opposition to the Christian religion, the prevailing faith of the American people. It has been declared by Christendom that the Mosaic Law of "An eye for an eye, and a tooth for a tooth" was superseded by the doctrines of Jesus Christ, who taught that forgiveness was the greatest of human virtues. No Christian can advocate capital punishment and be true to his faith, and no community can call itself Christian that deliberately murders even the most erring of its members. If

the teachings of Christianity are not applicable to the problems of law, then they must fail as a code for the guidance of people.

(4) *The murderer has always been executed. Why change the system?*

We desire to change the system because the system has failed. We no longer live in the Dark Ages, but in what we claim to be civilized and enlightened times. Let us efface forever from our statutes capital punishment as a modern survival of primitive barbarism, ignorance, and savage cruelty.

(5) *The moral example of capital punishment discourages crime.*

The fallacy of this argument is apparent to all who read the daily newspapers. In spite of the fact that over a period of many centuries tens, yes, hundreds of thousands of murderers have been burned, hanged, decapitated, electrocuted, and asphyxiated, the number of murders increases with amazing rapidity. If capital punishment really discourages crime, how did the commission of crime survive the reign of King Henry VIII, for while this sovereign sat upon the English throne 72,000 people were publicly executed for 240 minor or major offenses? In his work, "Capital Punishment," Clifford Kirkpatrick, Ph. D., produces evidence to the effect that the moral example of capital punishment is not a deterrent to major crime. He writes: "The death penalty may be an actual suggestion to crime. A boys' club in New York agreed to stand for two minutes in honor of four gunmen who had 'died game'."

Passing on to a consideration of the causes of murder, we find that the criminal is, in many cases, the victim of circumstance or environment. If we would successfully combat crime, we must destroy the cause of crime. Not only must we make the path of the

transgressor hard, but we must make the path of transgression unprofitable and uninviting.

The dope peddler selling his wares on the steps of the public school; the bootlegger distributing poisonous liquor through the community; parents neglecting the moral training of their children; the congestion of great cities where millions are huddled together, many with improper food and clothing or hygienic advantages; the grinding wheels of industrialism; literature unfit for the minds of the youth who read it,—all these are powerful factors in the creation of the criminal.

Modern civilization is permeated with crime. Gold is supreme and its accumulation the prime motive for living. The criminal is actually the personification of the criminal instincts of the race, the murderer the personification of the murderous instinct of the race. Man is but thinly veneered with respectability; he is still a savage in his own heart, and occasionally someone —unable to control his innermost urges —commits in actual life the very crimes which thousands of others commit in their hearts.

You may continue to destroy the occasional malefactor who comes within the grasp of the law but you cannot destroy crime until you destroy selfishness within the hearts of human creatures. Crime is as old as the human race. It is in the blood and bone of every creature; it can never be beaten out of man nor will his death destroy it.

The only practical solution of crime is education—not only the education of the intellectual faculties but education in moral value sense. The child must be taught the value of human life; the finer and kindlier qualities now ridiculed must be unfolded and nurtured; the realization of the value of construc-

tiveness must be woven into the fabric of American youth.

Every so often the world is drenched in the blood of a great war, in which the intellects of the human race vie with each other to create more terrible instruments for the annihilation of their fellow creatures. On the field of battle thousands of lives are snuffed out in a single second; shells, gas, and liquid fire sweep across the face of the earth, directed by so-called civilized and cultured nations! What is the inevitable reaction? Man becomes indifferent to the value of human life. What is one person more or less in the midst of a holocaust of shrapnel?

All over the world the value of human life has depreciated. Man's inventions grind him to pieces and every day the papers are filled with casualty lists from accident, fire and plague. The result is that the impressionable youth—the citizen or the criminal of tomorrow—grows up surrounded by examples which distort the mind and produce various forms of bias that, if sufficiently emphasized, become criminal tendencies.

Penal institutions of this country contain many men and women who, while possessing brilliant intellects, have in their natures peculiar mental or moral kinks which were not controlled and became the dominating influences in life. A morbid disposition, an unhealthy attitude toward the problems of life, attempts to shirk the responsibility and labor of providence—all these attitudes develop into distinct criminal expressions. Obsessed by his attitudes, the individual seeks to force the world to accept his own standards and then curses society that finds it necessary to isolate him in self-defense.

It has recently been scientifically established that the criminal is actually

a sick man and crime a disease—a disease both infectious and contagious, which permeates the entire fabric of an individual until it destroys all the constructive tissues. All living creatures contain the germ of this disease, but fortunately only comparatively few permit the disease to gain the upper hand. Disease is not limited to the body—in fact, the most deadly diseases are not those which attack the physical members. There are diseases both of the mental and moral natures which, while outside the cognizance of material science, are being explored and catalogued by highly specialized types of intellect such as the alienist and the psychoanalyst. The prison must be looked upon as a place wherein the morally and mentally sick are quarantined until their ailments have been diagnosed and a proper treatment applied. There is no doubt that a certain percentage of mental and moral disease now called crime can be effectively treated and the sufferer returned as a useful member of society.

The mere recognition of crime as a disease will do much to remedy present conditions, for efforts will then be made to find a cure for the criminal, whereas up to the present time his detention has been considered sufficient. Every prison should have on its official staff an alienist, whose duty should be the continued study of the factors in the individual which caused and perpetuated criminal impulses. When a man is physically sick the medical fraternity attempts to cure him and will use every effort to keep him alive, even if fully aware that a permanent cure is impossible. The ethics of the profession demand that every patient shall breathe just as long as it is humanly possible to keep breath in the body. On the other hand, when a man is morally and mentally sick—

that is, a criminal—the law either confines him without proper curative treatment or, if he be considered incurably sick, hastily executes him, thus effectually removing all opportunity to study his condition and any possible chance to cure him.

Victor Hugo summarizes this aspect of crime in the following noble sentiments: "For what then do I ask your aid? The civilization of penal laws. The gentle laws of Christ will penetrate at last into the Code, and shine through its enactments. We shall look on crime as a disease, and its physicians shall displace the judges, its hospitals displace the galleys. Liberty and health shall be alike. We shall pour balm and oil where we formerly applied iron and fire; evil will be treated in charity, instead of in anger. This change will be simple and sublime."

The criminal codes of the future will be more humanitarian, for they will be devoted to the transmutation of crime rather than the extermination of criminals. The same energy and cunning which make a dangerous criminal, when redirected into constructive channels, result in a valuable and industrious member of society. The antiquated exterminative measures employed to check crime have completely failed in their purpose, as evidenced by even a superficial consideration of present criminal conditions in America. Even a child realizes that, while the crime of murder is a most serious offense, a second murder on the part of the State can not possibly improve the situation, for while there was one person dead before the execution there are two persons dead afterward. The first individual is not restored to life by the proceeding, nor has justice been satisfied.

The citizens of a State who employ officials to perform the necessary murders required under the law of capital

punishment are themselves accessories to the crime of murder, but they are too cowardly to personally supervise the crime which they sanction and commit by proxy. It is the voter—and not the executioner—who is responsible for the death of the murderer. The executioner is merely the hired representative of the people and no individual has a moral right to advocate a law which he is not personally willing to enforce. *Therefore, no individual has a right to advocate capital punishment who is not personally willing to cut the cord which holds the trap door of the gallows or close the switch which turns the current into the electric chair.* How many of the prosperous, peace-loving members of a community could be found who would volunteer their services for this task?

Elbert Hubbard advanced the theory that "Just as long as the State sets an example of killing its enemies, individuals will occasionally kill theirs." He makes the following comments on the attitude of ex-President Fallieres of France regarding the death penalty: "Among the pleasant duties of the President of France is that of signing all death warrants issued in the Republic. This is well. President Fallieres says, however, that there should be a slight change in the arrangement, to-wit: The judge who sentences the man to die, should also act as his executioner. President Fallieres knows full well that if this were the case it would do away with legalized homicide. He says, 'I will not ask another man to do that which I myself am unwilling to do. I will do no murder—even for the State.' "

We no longer live in the day of buccaneers who fought on street corners over trivialities and murdered as a legitimate form of amusement. Nowadays many people turn pale at the sight of

blood and reach maturity without ever having seen a person die. We are not cruel as a nation, and those who have once witnessed an execution never want to behold another. Because the tragedy which takes place behind the gray stone walls of a prison is hidden from our sight and we are not brought face to face with the effects of our legislation, we thoughtlessly permit laws to remain upon our statute books which we would quickly eradicate if we personally contacted their savagery.

The restoration of the medieval system of public executions might be an effectual solution to the problem of capital punishment. The townfolk of the Middle Ages were so accustomed to behold death and were so entertained by the spectacle of public hangings that they even held their children up above their heads so that the little ones might behold all the ghastly details of the crime. But men and women of the twentieth century, unfamiliar with such forms of cruelty, would be horrified and sick at heart as they watched the deliberate, systematic, and intentional procedure of destroying a human life. We feel the reaction from a revival of public executions would forever destroy capital punishment among the American people. We would also suggest that a scaffold be erected in the midst of every city square, the tall arms of the gibbet an ever-present reminder of man's inhumanity to man. Such a sight would be nauseating and revolting to the finer sentiments of the people, and yet if we advocate the hanging of a man why should we hide the event behind gray walls and barred windows? If it be right to hang him at all, it is right to hang him in the public square where, according to the advocate of capital punishment, the moral lesson would be all the more impressive. Let all those who advocate the extreme penalty be

forced to attend each and every execution. Place them in the front row where they may watch the minute details of the agony they have advocated. Let them remove the black cap from the condemned man's face that they may the better see him die. Then from their ranks let one be chosen—the foremost defender of the system, the man who shouts, "Let the murderer die." He shall be the one to spring the trap that sends the convicted man, gasping and struggling, into eternity. A spectacle of this kind brought home to the citizens of the State would result in each member of the community desiring forthwith to wash his hands of any further part in the guilt. He would then assist in that noble work of devising a better and more constructive method of solving the problem of major crime.

Furthermore, we have no right to demand of our public officials that they shall commit murder for us. The destructive effect of an execution upon the morale of a prison is profound, as all realize who have come in contact with that phase of the problem. The elimination of capital punishment will cause a great sigh of relief to go up among those servants of the people who in the fulfillment of their duty must participate in all the ghastly details of the execution.

To the governors of those States which still enforce capital punishment pleas go every day from the friends and relatives of condemned men, asking for gubernatorial clemency and seeking to present new and exonerating evidence. The State executive is placed in a most difficult position. The law demands the death of the criminal; the jury has convicted him; and in order to commute the sentence the governor must override the judgment of the court. In a certain sense, the executive himself

must become a lawbreaker in order to give expression to that quality of mercy inherent in the hearts of all true men and women. It seems unnecessary and unnatural that the supreme executive of a State must break the law in order to show mercy. The substitution of life imprisonment for the death penalty would solve this problem by eliminating these painful situations.

Another element rarely considered is the fallibility of the jury system. There are instances of judicial error in which the wrong man was hanged and afterwards the actual culprit confessed. Former Governor Davis of Ohio cites five instances where men convicted of major crimes were later found innocent. He adds: "There are many other cases on record where innocent persons were saved from the death penalty by fortuitous circumstances; likewise where it is certain innocent persons have been executed." While the records of these instances are few, there are many more unknown cases where justice has miscarried. In the face of this ever-present possibility, the substitution of life imprisonment for the death sentence has a decided advantage, for while capital punishment is irrevocable once administered, the State can make partial amends if the parties concerned are still alive. The most flagrant examples of judicial miscarriage arise from the practice of inflicting the death penalty upon accessories to the crime of murder; upon the weight of circumstantial evidence alone; or upon juvenile offenders. The Marquis de Lafayette, an outstanding figure in early American history, recognizing the possible miscarriage of justice, said: "I shall ask for the abolition of the penalty of death until I have the infallibility of human judgment demonstrated to me."

The rapid progress which the modern world is making in scientific dis-

covery is a further consideration. As we have already suggested, we know comparatively little about the true nature of crime, but considerable thought is being turned in that direction with the hope of solving the riddle of criminal impulse. We are seeking to discover to just what degree the criminal is a victim of circumstances, just what part heredity plays in the problem, and whether or not crime is a form of insanity, in many cases possibly due to the failure of glands, nerves or organs. There are many persons today suffering from incurable diseases who are living in hourly hope that science will discover the cure for their malady before the disease destroys them. If we imprison the murderer for life, human progress may discover before the end of his life the cure for his disease. The American people are not cruel at heart and if the criminal can actually be assisted, the majority of people will be willing to help him. Therefore, we recommend to your consideration the substitution of life imprisonment for capital punishment, with the hope that in the years to come the solution to the problem of crime may redeem the criminal at least for himself if not for society, and that he may not be hurled out into oblivion without every effort on the part of his fellow creatures to assist him in the remaking of his own character.

Life imprisonment has been said to be more cruel than the death sentence. This then should satisfy those who advocate cruelty. In any event, we believe that life imprisonment will have a tremendous moral effect upon crime. The average murderer expects to pay with his life for the life he has taken. He may even conclude that what he has gained by the crime will more than balance the few minutes of agony which he himself must suffer. On the other hand, if the man who commits the

crime realizes that he will have to spend the rest of his natural life behind gray stone walls and iron bars, separated forever from the world of which he was a part, doomed to be alone with his thoughts for many long, weary years, we believe these considerations would take much of the glory and braggadocio out of the criminal.

Most important of all, however, life imprisonment may have a profoundly constructive effect upon the mind and soul of the prisoner. We are still more or less concerned with what lies beyond the grave and it is something for the criminal to make peace with himself and his God. This he may do if he is imprisoned for life. He may grow within those prison walls to become a truly beautiful soul, accepting his fate, realizing the enormity of his offense, and living to redeem, at least in part, the better side of his own nature. There are records in the prisons of such effects actually taking place in the lives of those condemned to remain for the rest of their lives within the gloom of the penitentiary. While this may not seem to the average individual an important consideration, not one of us is in a position to fully realize how important the remaking of the life of an individual may be in that great unknown which stretches out beyond the grave.

We are not sentimentalists on the subject of capital punishment. We believe the criminal should be adequately punished and made to realize the enormity of his offense against society. We do not advocate opening the prison doors nor transforming penal institutions into places of amusement, but we do believe that the mere huddling of men together will not redeem them for society nor prevent the recurrence of the crimes for which they have been incarcerated.

A number of foreign governments have been successful in curbing their criminal classes without the infliction of capital punishment. Holland abolished capital punishment in 1860, Italy in 1889, Portugal in 1867. In Russia the death penalty is only resorted to in cases of treason and resistance to the government. There have been no executions in Finland since 1826, and none in Belgium since 1863. In Norway, Sweden and Denmark there is only about one execution for every twenty death sentences. In some cantons of Switzerland there have been no executions in fifty years. In Germany only about eight per cent of the convicted men have been executed; in Austria, only about four per cent. These statistics would indicate that it is possible to maintain law and order without resorting to terrorism in the form of legal murder.

It has been very satisfactorily proven that the stricter the penal code the less crime we have, and that where justice is deferred crime is rampant. The startling amount of murder in America in comparison to other parts of the world is the result—to a certain degree—of the American penal system, and if capital punishment be abolished its place must be taken by a rigid enforcement of other existing statutes. As time goes on, the human race will undoubtedly evolve more efficient, more intelligent, more adequate methods of coping with the criminal. Until such is the case, however, the only way whereby he can be controlled lies in the realization that whether he is a millionaire or a pauper, whether he has pull or no pull, the law is inflexible. If he breaks the law knowingly, he must compensate the State by surrender of his liberty.

Ten years' imprisonment *must mean* ten years' imprisonment, and life imprisonment *mean* life imprisonment. The laxness in our laws is responsible for much of the crime from which we suffer. The parole system, while in many cases useful, all too often defeats the ends of justice by permitting the criminal to be released to society when only a portion of his sentence has been served. Enforce all laws to the letter and life imprisonment will be found an adequate substitute for the death penalty. But be lax with other laws and even the death penalty itself is ineffectual.

Being in constant touch with large groups of people representing the thinking classes of the various communities in California, we presented the question of capital punishment and its abolition to groups of people in the three largest cities of California: Los Angeles, San Francisco, and Oakland. The result of the votes taken was very interesting and most gratifying. In no

case was pressure brought to bear. An outline of the principles involved alone was presented. At the Church of the People in Los Angeles we took the first of these three interesting ballots. There were 2000 persons present. A hand vote was taken and not one hand went up as being in favor of capital punishment. At the Scottish Rite Auditorium in San Francisco, the second hand vote was taken in a capacity house of 1600 persons, and only seven hands were raised in favor of capital punishment. In Oakland, in the Aahmes Shrine Pavilion, the third hand vote was taken and out of 900 persons only ten hands went up in favor of capital punishment. This means that out of 4500 people approached, only sixteen were avowedly in favor of capital punishment. These people, representing no particular party or faith, we feel to be representative of the true sentiments of the people of California on the question of abolishing capital punishment.

A Heaven of Freedom

By Rabindranath Tagore

Where the Mind is without Fear and the Head is Held High;
 Where Knowledge is free;
 Where the world has not been broken up into fragments by
 narrow domestic walls;
 Where words come out from the depth of truth;
 Where tireless striving stretches its arms towards perfection;
 Where the clear stream of Reason has not lost its way into the
 dreary desert sand of dead habit;
 Where the mind is led forward by Thee into ever-widening
 thought and action;
 Into that Heaven of Freedom my Father, let my Country awake.

Isadora Duncan and the New Race

BY JEANNE DUMAS

URIOS and beautiful are the methods used by the Great Ones! All the qualities of human nature do they utilize. The one quality, more rarely shown than any others, that is most surely of use to the process of evolution is greatness.

This is exemplified in the erratic life and magnificent ideal of an American woman genius, born some fifty-two years ago, Isadora Duncan. Since earliest childhood she held the vision of a glorious humanity dancing, harmonizing, forward to a true freedom. She came to her own people, "but they knew her not." And so she founded a school in Germany. International conditions wrought havoc with the plans until only six pupils remained; but what a six! In themselves a perfection of the ideal, these six went forth to light the fires in other lands. Even in wartime strife, she still carried her banner high.

Then came the invitation from the youngest nation in the terrific pangs of birth. Russia said she would give her one thousand children to build the future of a mighty race. This offer the brave woman accepted. She took with her her strongest pupil, Irma, one of the six. Thus did Isadora Duncan found the Russian school. While on a tour to raise more funds for her school, she suddenly dropped her outer cloak, apparently with the ideal unfulfilled. But the fire still burned brightly in her pupil. Today the spirit that brought

about a renaissance in all the arts is more keenly alive than ever through the work of her disciple. The heroic Irma, against great odds, picked up the banner and carried on the work. The spirit, the enthusiasm of Isadora, seems to be working through Irma and other followers.

Unable to meet expenses any longer in Russia, Irma brought a group of the children to this country. Everywhere they are met with an enthusiasm unheard of in our sophisticated age. These children seem more than human; they are angelic in their beauty, *and they have the spirit and power of a future race of giants.*

Their performance in Chicago was a never-to-be-forgotten experience. The youngest of these artists is only thirteen, the oldest merely eighteen. The dance was rich in symbol,—Irma, clad in long robes, three girls on either side, right arms upraised, herald angels telling the world to prepare for the greatness to come; a little child, the youngest, walking in simply, with arms outstretched, giving to all without stint the art that surged through her fragile being. Then another, and another.

Simple were these gestures with the spiritual simplicity of genius, of true rhythm, poise. Then a mood of play, such joyous play that within us sang paeons of happiness.

But there is work to be done, though work means only greater happiness where there is the understanding of

purpose. There are armies to be led, not to slaughter but to achievement. Then the glorious moment where one by one this weaponless army of freedom carries in the banner and is struck down, only to rise like Antaeus with renewed strength. We saw Irma as a mighty blacksmith, breaking the bonds of an outworn convention, awakening the spirit of the new race, forging the hopes of the world. And now, at the crowning moment, the children, the Girl Scouts, singing and dancing, "We are happy, we are free, away with trouble and sorrow." A little child shall lead them!

Enthusiasm was unbounded. Groups from the boxes scattered roses at the feet of these children who proved Isadora's ideas.

Irma was called for, and finally, standing in the midst of her beautiful charges, she spoke simply. "I am glad," she said, "that a little of America has learned to know a little of young Russia." She spoke of the birthright of every child to the dance of joy, of life. Here, with the help of the American people, she would found a school where the little ones will be taught free of charge. She finished with, "Someday we will see thousands of happy children dancing freely in the beautiful Stadium on the Lake front. It was Isadora's wish to see

'America Dancing.' That is what I am working for."

There was a mist before the eyes of many. In their delight, they had a vision of the future when all mankind will be as happy, joyous, and idealistic as those eleven children. A professor from the university asked that the children be permitted to sing a Russian hymn, a tribute to the great soul, Isadora, not a death dirge, but a song of ecstatic marching forward to success.

★ ★ ★

Star readers, this is an appeal to you, an appeal to see the glory of happiness in the freedom of childhood.

Mothers, this appeal is for you to learn the beauty of the dancing child that will help to revolutionize the whole unlovely, unrhythimized humanity. Be as the Greek mothers, creating beauty. Give the little ones a freedom of expression that will make them the creators of Gods.

So may we learn the "Glory of Freedom."

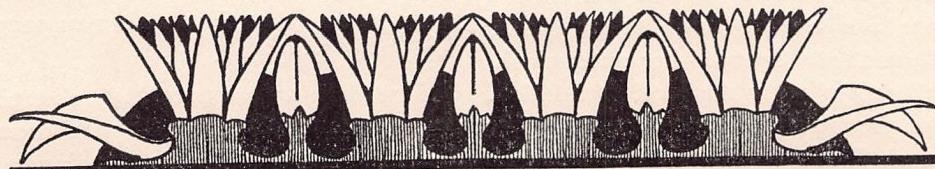
So may we learn the "Beauty of Simplicity."

So may we learn the "Ecstasy of Purpose."

So may Isadora's dream come true, and we may yet see "America Dancing."

The love you liberate in your work is the only love you keep.

—Hubbard



Is It Time To Disarm?

By Ethelwyn Mills



T every stage in the world's progress we find ourselves face to face with strange and often grotesque contrasts.

The good and the bad, the progressive and retroactive, the social and unsocial appear side by side in customs and practice. The inherent forces of change and progress seem to tear at the vitals of the social organism, endeavoring to uproot and cast out poisons, abnormal growths, injurious habits, ignorance, sloth, tyranny and oppression, that we may rebuild and recast our forms of associated life into more beautiful molds, all through industry, commerce, education, politics, and myriad forms of activity.

Every generation is confronted with a gigantic struggle. Today's issue—paramount beyond doubt—is the question as to whether the nations can and will lay down their arms, abandon war as a legal institution, and bring in an era of permanent international peace. Dr. Millikan says, with thousands of the rest of us, "For the first time in history men are making a concerted effort to replace war with reason." The subject is daily debated; we have enthusiastic militarists on one side and devoted peace people on the other, the apathetic masses in between.

We deal with a double-headed monster: (1) the institution of war itself; (2) arms and armaments, wielded by millions of soldiers in scores of nations. The complete abolition of either would soon mean the complete abolition of the other; but the world's

population is huge, unorganized, unwieldy, and the accomplishment of a great project is cumbersome and travels slowly.

The abandonment of the institution of war itself reached its high-water mark to date in the Paris Peace Pact of 1928. We rejoice in this Peace Pact; we are glad for it, a million times glad; but even so, it is not absolute. War was simply "renounced as an instrument;" it was not pronounced an international crime; it was not branded as impossible. The nations agreed only that "settlement . . . shall never be sought except by pacific means;" sought, mind you; they didn't say, "shall never be accomplished," or that "the nations shall never engage in war." However, this Pact caught the fancy and the devotion of numberless people, and it is to be hoped that it is only a step toward to still more effective achievement.

The Pact did not say a word about armament or disarmament. Are we warranted in hoping that some time soon there may be an act of the nations which will carry the world as far toward disarmament as the Pact has carried us toward the abolition of the war institution? Shall there not also be some international conclave, agreeing on the actual laying down of arms that shall catch the fancy and devotion of world citizens?

The following is an attempt to survey part of that which confronts us on the Arms question.

Ordinary thinking has not yet un-

tangled our mixed situations. One day last year the following headlines appeared on a single page of a large daily paper:

"More Marines to go to Nicaragua"
"Friendship Pleas voiced at Havana"

"Rear Admiral says
U.S. Near Attack"
"President Decries This Warning"

"Secy. Kellogg Working
for Outlaw Treaty"
"Commission at League scorns
Russia's Proposal to Disarm"

An equally clear impression would have been conveyed had the headlines read as follows:

"Hatred toward Latin Americans"
"Pan-American
Friendship Universal"

"Beware our Enemies"
"Forgive us our Suspicions"

"Nations Outlaw War"
"Ideas of Disarmament
are Revolting"

The United States of America, the nation which cherishes the hope that it may be the leader of peace on earth, for years has spent two and a half billions of dollars—80 per cent of its entire budget—on arms and war expenses. This is exclusive of navy construction bills, millions requested for additional ammunition, etc. For instance, a year ago the War Department asked for over a half billion dollars for ammunition to store in our arsenals, and additional equipment for field use, *Needed only in case of War.* Now, the War Department says we have only three-quarters of a billion tied up in these supplies and our reserves are "pitiful."

At the same time, the Navy Department was trying to secure an appropriation of three-fourths of a billion for added construction. Their campaign, according to the daily press, was like this: (1) President Coolidge approved one to one and one half billion program for five years; (2) Secretary Wilbur asked the Budget Bureau for two billion for twenty years; (3) the next day the papers said the Secretary was asking for three billion. Finally, he and the Budget Bureau asked Congress for three-fourths of a billion; and (4) the opposition (I say, thank God) was so intense, that only a quarter of a billion was granted. Ridicule and protest greeted the campaign, from at home and from abroad; and after President Hoover took office in 1929, he was able to delay some of the cruiser building scheduled for this period, in the hope that certain international conferences and agreements may be had which will make the increase of navies unnecessary. The Admirals and employed officers of the Navy at all points have attempted to dictate, to mold public opinion, to tell the nation what to do, in matters of defense. In most organizations, if employees attempt to lay down policy, they are dismissed; surely the employees of the United States might be expected to abide by similar rules.

Here is another phase of the life of an armed world. Ten years after the close of war, in the United States alone, a nation which we are often told was hardly scratched in the strife, we have today 6000 wounded in insane asylums; 2000 sightless; 2000 more who will never walk because of crippled spines or limbs; 20,000 who have died of tuberculosis and

scorched lungs; and 37,000 still living, victims of tuberculosis.

And still another aspect: profits of private munition makers are staggering, and often serve as an inducement toward urging more war and more munitions. One corporation, over its own signature in a letter to the Attorney General, reports \$29,000,000 profit on the orders for powder, etc., placed by the United States alone, not including profits on orders of the Allies.

Today we have more horrible preparations for war than we ever knew before. Army flyers carry bombs capable of killing 22 million people and every living creature within the area affected by a single bomb. Navy guns shoot 2000 lb. bombs a distance of thirty miles. Invisible rays can be projected killing instantly living beings coming within their radius. Science is prostituted to militarism. Military training in our schools and colleges, largely compulsory, makes us the fear and the laughing stock of other nations; 130,000 students and ten million dollars are annually involved; and the system becomes the cause of rebellion among many, the suppression of free speech, and the actual expulsion of students and professors who protest.

From the psychological angle, the military mind keeps alive the belief that national security can be maintained only by armed force and preparedness; it creates fear, doubt, cynicism concerning the non-violent forms of settlement, and minimizes peaceful means of protection. The war system distorts our principles; it often causes an extreme inner conflict between nationalistic devotion and so-called patriotism, as against the allegiance of the individual toward

the command, "Thou Shalt Not Kill," and the desire of many to recognize the oneness of the whole human family. The militarists say they do not want war, but they maintain an atmosphere in which only war is possible, or a line of conduct that leads to war. They are dogged about the idea that preparedness prevents war. A member of the United States Cabinet said that too small an army encourages war; too large a one invites war; the right size prevents war. I would as soon place my confidence in a physician who would say that too much poison will kill you; too little will make you ghastly ill; but the middle amount will cure you.

The military mind inflates the professional patriotic societies, whose orators tell us that all peace people should be classed with anarchists, communists, bolsheviks; and I have heard working class groups in turn copycat that reasoning and say that the governments retain armed forces so as to suppress revolution. Representative Free in Congress calls loudly for an investigation of the Federal Council of Churches for taking a peace stand and says that Christianity is becoming dangerous. Dr. Shailer Mathews is reported to have replied that there was some hope for Christianity at last if it were indeed becoming dangerous. A President of the D. A. R. insists that students in college are being taught "atheism, immorality and pacifism," and we must realize the seriousness of the situation. Rear Admiral Plunkett, at Wesleyan University, says he is horrified at this "bolshevik highbrow stuff" and he could not believe till he heard with his own ears that men are "taking this doctrine of internationalism seriously in the universities."

This is the sort of burden we carry. Do we want to get rid of it? We can scarcely expect commissions and conferences to do it for us. We must decide what to do with the arms.

An absolutist proposal for disarmament from Russia, in 1927, was repeated in 1928. The plan—probably the most complete of any proposal—would have gradually, according to careful international agreement, arranged that the land, navy and air forces be demobilized; armaments discarded; war material destroyed; military books prohibited; the seas policed by neighboring states, the police to be international; soldiers and sailors assimilated into normal life. This brave proposal was made while ten million men in Europe were under arms, and men like Foch, H. G. Wells, Romain Rolland and Lloyd George, predicted that war would break out unless there were a change in procedure. The proposal, however, was received with suspicion, cynicism and ridicule by all the other great nations except Germany.

In April, 1929, the Fourth Preparatory Commission on Disarmament met at Geneva. President Hoover sent Ambassador Gibson, who exploded a "peace bombshell" in the request: "Let's scrap the word 'limitation' and concentrate sincerely on reduction." Austen Chamberlain said: "His Majesty's Government agrees." The Commission broke up in disagreement, however, not arriving at a common view of limitation of reserves and of war materials, or of naval limitation. They did agree on restriction of "war materials through publicity," whatever that may mean. China proposed abolishing conscription throughout the world. This was preparatory to a

Plenary Conference on Disarmament in 1930.

At this writing the Prime Minister of Great Britain is visiting the President of the United States, in high hopes that they, as leaders of two great nations of the world, may arrive at primary and satisfactory bases of consideration and action in regard to this super-important question of disarmament, before the 1930 Conference shall take place.

These events are only the highlights; numerous other bodies have worked on the problem for the past several years. But today it is only our hopes that carry us on; scarcely one concrete event of encouragement along disarmament lines has occurred since Armistice Day, 1918. Now, if ever, is surely the time for facing the problem and bending every energy toward its solution.

Change of mind is the first requisite. Let go of the idea that we arm for defense only. We cannot do this; for instance, we couldn't have anti-air-guns, and no air-craft guns; we wouldn't have gas masks, without poison gas; we are manufacturing weapons for assault and not just shields for protection; we deal blows as well as parry them. Weapons of defense are available for offense, also. We do not believe other nations when they say that they arm for defense only. We cannot expect them to believe us if we make similar statements.

I wish the United States would make a proposal for complete disarmament now; that it would refuse to make loans that could possibly be used for war; that it might go the whole way. If we were unarmed, I am convinced that no nation would dare attack us,

and we would receive the plaudits of all civilization.

Any nation which would spend its substance for the peace and understanding of the world, for the benefit of weaker peoples, and not one dollar for conquest or revenge or arms, might be a deliverer, a redeemer of the world, for the bearing away of the bitterness and strife of nations.

As it is now, war does not happen to us; it happens in us long before the call to arms comes. Suppose our children could be instructed to revolt against the inhumanity of war; to realize the futility of it; to understand something of its causes; to know how people are forced to fight; the mindset might be shifted in one generation.

There is a period when we learn; another period when we act on what we have learned. Do we not know enough now to act, in this matter of disarmament? This is the business of everyone who will undertake it or help

in any degree. Militarism is possible only because of public opinion. Disarmament will be possible only because of another type of public opinion. The whole struggle is to create an atmosphere in which war and arms will be impossible.

The military mind creates suspicion, fear and hatred; an irresponsible nationalism; confidence in physical force as our only protection; doubt as to peaceful means of security; an expectation of a warlike settlement; it does not prevent war, it does not maintain international justice, it does not protect anybody from anything; it exposes everyone to danger, injury, suffering and death.

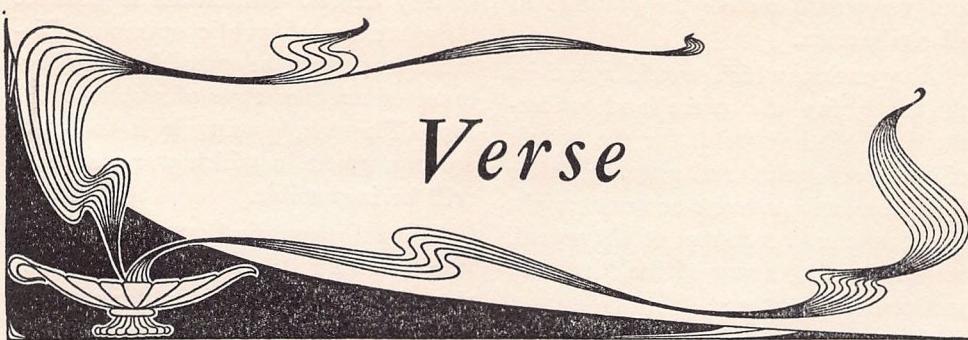
The Will to Peace, the Desire to Disarm, the Confidence in peaceful means of security, must be made a business; it must make itself articulate; it is making itself heard; some day it will demand disarmament, and will lead us forth into paths of permanent peace.



Thoughts Sublime

The human soul, enlightened by religion, no longer lives merely by the life of this world as irreligious people live, but lives by the eternal, infinite life, for which sufferings and death in this life are as insignificant as the corns on his hand and the fatigue of his limbs are insignificant to a labourer ploughing a field.

Leo Tolstoy.



Verse

THE TRUTH SHALL SET YOU FREE

Dorothy E. Otis

Freed from the fetters of form,
Let your spirit soar with the winds.
Timeless in boundless space,
Loving the sun and the air,
Higher, yet higher, soar on,
Yet loving the waters and earth;
Seeing the sea and the sun,
The earth and the air in all life,
Loving the Life, the God,
Bound in the fetters of form,
Loving and serving the Self,
One with the sunlight in all.

SINGING LIFE

By Annice Calland

I shall go softly,
Singing life;
Forever singing, singing
Life . . .
The little things
Of dust and air,
The wealth of color
Everywhere;
The greater things of sea
And sod,
The living earth,
God . . .
The beauty and the mystery
Of finite loveliness;
The starry questing
Of the infinite . . .
I shall go singing,
Singing life,
The April springs
Of living things—
Even in death
I shall go singing, singing
Life!

I WALKED UNDER THE STARS

By Mae Van Norman Long

I walked under the stars at evening,
And I was lonely,
The Beloved had not sung in my heart,

I saw the beauty of the night,
The clear sky,
The soft yellow moon,
The stars,
Like kisses of gossamer.

*But I was lonely,
For He had not sung in my heart.*

Shadows lay across my path
From the trees that lined the sides.
The path itself was blurred
And dim.

*My feet stumbled—
For He had not sung in my heart.*

Out of the quiet of the night
A bird sang.
The scent of jasmine
Came on the breeze from afar.
The stars shone,
The fronds of the palms
Made music on the air.

I listened to the bird
And the music of the palms,
I inhaled the scent of the jasmine,
I spoke to the stars.

Lo! He sang in my heart.

The Song of the Nations

By Emma Celia Fleming

HE MINSTREL stood before the people and the rays of the setting sun touched his harp with gold, and the birds were silent and all nature was still. And he touched the harp chords and his harp gave forth sounds that were like some sweet, unearthly light-sound that spoke of knowledge; of resignation; of renunciation; of power that is not of earth. He sang a song of Masters of wisdom; of the Great Elder Brothers; of Teachers; of Vyassa; of Buddha; of Krishna; of Holiness, and of the hope that is a new birth. For he sang the Song of India.

Within the music there was a note of a nation's suffering. And the song ended with a sigh.

AGAIN the Singer touched the chords and now there fell upon the ear wondrous notes that told of great temples of learning; of magnificent ceremonies; of nature's secrets revealed to disciples by priest-initiates; of men who were the masters of nature and of her forces; of power that was used for the help of mankind; of Hermes the Great. For he sang the song of Egypt.

And the song was sweet beyond dreams of men; methinks there was never a land like unto Great Egypt.

THE MELODY changed; the Minstrel had touched another chord and the music now was majestic and sonorous. The Minstrel sang of religious ceremony; of devotion to the Deity; of the Elohim who walked with men; of the magic jewels and of temporal power. For He sang the Song of Israel.

Through the song there crept the strain of women weeping as mothers weep who are torn from their children, and groans, as of men who are banished from their homeland. The music held Tragedy and Sorrow and the Singer paused for a space.

WHEN NEXT he touched the strings, the music held a lilt and a note of unsurpassed sweetness that breathed of youth, and maidens at play, albeit there mingled with it a heavier note that spoke of wise men and of statecraft. The Minstrel sang of architecture; of sculpture; of beauty of body and depth of mind, and of the music of Orpheus. The song ended on a note of voluptuousness; of worship of physical charm; of love that held strong passion. The people were entranced with the music. For he sang the Song of Greece.

But the Minstrel said "Beauty of body, depth of mind, culture and the joys of the flesh that have not been touched by the Spirit may be devilish." And the song again was stilled.

AFTER A SPACE did the Minstrel again touch the harp-chords. And the song now told of great forests; of gods who were the brothers and protectors of men; of Frey; of Odin; of Vidar, god of silence, and of Frigga, the Mother. Of light-elves who dance in the moonlight; of gnomes and fairies who ministered to mankind and were their friends, and of romance. For he sang the Song of ancient Scandinavia.

As he sang, Great Brage himself touched the harp strings and the music became too sweet, too sad, too deep for mortal ears.

THE SINGER bowed his head upon his breast and wept. And the people were very still.

AGAIN THE SINGER raised his head and this time the music was martial and the song spoke of order and law, of conquest and of tyrants. For he sang the Song of Rome.

When he came to the name of Cornelia, the faces of the women were alight, for her song is the song of all Mothers who are proud to bear the name.

AND THEN—the harmonies changed; the music was like none that had gone before and yet,—it held some strains of all the other songs, for it told of joy and of hope, of peace, beauty, understanding, and of love that is of the soul and not of the body, of love that is eternal.

And as he sang, there came to the people an ecstacy of spirit, they felt upon their faces the mild winds of the south, and they seemed to smell the fragrance of many flowers, the perfumes of Araby. And the Elohim, the Angels, again walked with men; Fairies appeared, yea, even Devas with wings of gold and of purple; elves again danced in the moonlight and sprites and gnomes attended to the wants of men.

THERE CAME upon the people a vision of mountains and valleys, tropic plants and the seashore fringing the blue waters of the Pacific. For the Minstrel sang for them the Song of the New Race.

He sang of the New Race, of a nation that is yet to be, a race that will have the learning of Egypt and of India, the beauty of body and the culture that was of Greece, the snow-bright purity and the stillness that was of ancient Scandinavia and the strength of Rome without her tyranny.

And there was no strife in the land. All was peace, for the people met on The Hill of Understanding.

BUT THE MINSTREL AND HIS MAGIC HARP HAD VANISHED.

The Inferiority Complex

By Marie Russak Hotchner



HAT feelings of inferiority have, in many cases, an untoward effect upon character, temperament, happiness, and success in life has been known for many years. Doctor Alfred Adler, the Viennese psychologist and the father of so-called Individual Psychology, was the first, however, to emphasize their importance and to demonstrate their extensive ramifications.

Adler's work has led to a tremendous literature, some of which has filtered into lay publications. In fact, the "inferiority complex" has become a more or less fashionable ailment, and for some time it has been conversational currency among the intelligentsia. Even humorists, refined and unrefined, have seized upon it.

Despite the number of people who speak glibly of the "inferiority complex" it is doubtful that many of them have a true understanding of its deeper meaning and of its profound significance. It deserves to be treated with all due respect; it is certainly poor taste to use it as a source of levity. If studies made among groups of unselected individuals are valid criteria, inferiority feelings are very common and very detrimental. Investigations made among college students, for example, reveal that the majority suffer from inferiority feelings which, according to their own admissions, are handicapping them seriously, and in many ways.

It is with these thoughts that Dr. William S. Walsh, M. D., prefaches his delightfully interesting book on *The Inferiority Feeling*, published by E. P.

Dutton, N. Y. He writes from long personal experience as a consulting psychologist, and as one who is able to show the various sources from which inhibiting feelings arise. He deals with the subject in a frank, non-technical manner and his suggestions are practical and reasonable.

We know to what extent Krishnamurti is emphasizing the necessity for a balanced, controlled development of mind and heart, and for the constant expression of courage and happiness in the personal conflicts of one's life; therefore, I feel it is apposite to outline some of the recommendations and details of practice that Dr. Walsh makes, after such wide experience in psycho-pathological practice.

He has found (and who has not) that life is a never-ending struggle in the realization of desires, varied, simple, and complex, and that the struggle seems to be constantly "speeded up." If people are to make progress, especially in improving character, they must make an inventory of their short-comings; if they are to enjoy the material and spiritual things of life they must meet the required standards with the *belief and courage necessary to carry them forward*.

There is no question but that many persons lack the belief and courage to do so. They think that they are inferior to other people, and this very attitude places them at a disadvantage; their struggle is greater, often ineffectual.

Dr. Walsh traces the majority of these feelings to childhood circum-

stances, and his earnest advice to parents is profoundly important. He traces the development of the "inferiority complex" from infancy to adulthood.

The young child is concerned solely with himself, and makes little distinction between himself and others. He wants what he wants when he wants it—a "young tyrant whose will is law." As he grows older he is forced to note a change, and to learn that there are other people in the world who insist upon their comforts and rights. Conflicts arise with parents, brothers and sisters, playmates.

Doubtless, as often happens when a child is growing up, he is told by his parents and others that he is not as nice, not as pretty, not as well-balanced as other children. He is shamed by punishments before others; people, parents, and teachers are impatient with him because he may be less bright than others, "awkward," "slow," interfering with others' comforts. He should be "seen, not heard." He is laughed at or scolded. He finds in himself little of which to be proud.

As time goes on he begins to recognize his own shortcomings and often becomes discouraged. He recognizes his faults in others, too. He sees them in his parents whom he compares with others more fortunate in character and in appearance; judges standards from his own fears and inferiorities; and instills into himself a depression, discontent, and lack of self-respect that is to influence and hamper his whole life.

And so it goes, in accordance with the traditional ignorant methods of child training. By the time such a young person reaches adult life he has a con-

sciousness *habituated* to feelings of self-abasement; he feels insecure, timorous, fearful, and retrogressive; in this case the behavior becomes anti-social and abnormal.

There are other factors of race, color, religion, poverty, etc., that are sources of feelings of inferiority; these obtain more in Europe than in America, but even here there are many such causes.

It is the effort to support their self-esteem which motivates the rivalries, often approaching animosities, that exist between various sections of the country, between town and city, between neighboring cities. One section compensates for and strives to conceal its inferiority to another section by ridiculing that section, by minimizing its claims to importance and by dwelling upon its superiority over the other in climate, healthfulness, scenery, soil, rivers and harbors, manufactures, historical associations, and what not. "Thus the Bostonian considers that his culture entitles him to rank above the commercial and unerudite New Yorker; the New Yorker flatters himself that he is a 'wise guy' and pokes fun at the 'yokels' from the 'sticks', the sticks being any place outside of New York. The man from the West 'where men are men' looks with contumely upon the effete Easterner; the Southerner believes that his reputation for chivalry places him above the money-grabbing and discourteous Northerner. Here, also, inferiority feelings induce communities to improve themselves, either by attempting to equal rival communities, or by developing their natural assets, thereby contributing to the welfare of their members and the nation as a whole"

Complex and Conflict.

Though each of us has a feeling that we are inferior in one or more directions, no two of us are affected exactly alike by it, even when the feeling proceeds from the same deficiency. Whether an inferiority will have a marked influence upon us will depend upon how we regard it. Should the inferiority be charged with feeling or emotion, it is almost certain markedly to affect thought and behavior and to sensitize us to inferiorities which otherwise might not receive our attention.

"It deserves emphasis that feelings of inferiority are not in themselves abnormal, nor a sufficient cause for anxiety. Again, it is not the inferiority itself but its *emotional effect* which is dynamic. Often such a strong feeling tone will attach itself to an idea which has little or no basis in fact as to cause behavior reactions which are greatly disproportionate to the idea's real importance."

Dr. Walsh defines the reactions from "complexes" and says that they generally consist of a few ideas motivated by fear, attached to the central inferiority idea or core, established through long years, especially through childhood years. The statistics show that the majority of such complexes can be traced to causative conditions of childhood,—causes that arose in such painful, unpleasant, deep-seated emotions as above mentioned. The adult often finds himself unable to cope with them as they rise to the surface of consciousness, called forth by some *related* circumstance. For instance men may sometimes stand in fear and dislike of their employers and not understand such dislike. Psychologists have often traced the cause to a childhood fear and dislike of a cruel father.

"When the will power is too feeble for repression to be effective, or when the idea is too strong, the painful idea dominates the person; and sometimes, in order to blot it from consciousness, the person will resort to measures, as drugs, which produce a temporary forgetting and a transient peace.

"When the repressed idea is strong and the will power equally strong, a so-called conflict results. Consciousness will not entertain the idea, rejects it, yet the idea is dynamic and strives to force its way into conscious thought. There ensues a tug of war, so to speak, with resultant mental tension and anxiety. Frequently some of the energy of the complex is drained into physical channels, leading to physical disorders which occupy the person's attention; since the person's thoughts are thereby diverted from the complex itself, mental tension is lessened. Or a compromise may be effected whereby painful thoughts associated with the complex are permitted to enter consciousness in a disguised form, as in the form of fears or compulsions which, upon analysis, will be found to be representative or symbolic of the complex. Or the person may attempt to neutralize the painful idea by derogation.

Mental Adjustments.

Dr. Walsh urges that the ability to make good adjustments is required of all living things, from the simple unicellular ameba to the complex *genus homo*. So far as human beings are concerned, the better the adjustments the more the pleasure, and the greater the material, physical, and mental progress, the poorer the adjustments, the greater the pain and the less the progress. Except in highly civilized communities which, for motives both altru-

istic and selfish, provide for the grossly maladjusted (cripples, mentally diseased, paupers, criminals), the penalty of serious maladjustment is death; only those able to make the necessary biological adjustments survive. Even where such a termination is prevented, the penalty is a denial of the comforts of life, failure, and unhappiness varying in degree and kind according to the nature and the extent of the maladjustment.

"Many of us look upon adjustment as a psychological and a conscious process. Numerous physiological adjustments and adjustments of which we are unaware are being made constantly, however. Further, most adjustments involve an interaction of both physical and mental mechanisms. And many are so complicated and extensive—as in the adjustment to a situation exciting fear—that practically all mental and physical activities, volitional and involuntary, conscious and unconscious, intellectual and emotional, motor and sensory, are called into play.

"Probably the simplest adjustments are those which occur on a strictly physiological level. To mention but a few examples, the pupil of the eye opens or closes depending upon the amount of light present, the blood vessels of the skin dilate or contract according to the degree of body heat. Such adjustments take place without our knowledge, and are little or not at all subject to conscious or other control. They are in nature simple reflexes regulated by automatic nerve systems well developed and

active long before the establishment of the higher mental faculties.

"Mental adjustments are also being made constantly. They differ from purely physiological adjustments in many ways. They are, for example, more complicated and extensive, and are less measurable and apparent."

Courage.

Dr. Walsh closes his interesting work by devoting a chapter to the conquest of fear and the cultivation of courage. It is here that he touches upon the secret that lies in such a readjustment of oneself. In the victory over feelings of inferiority it is the intellectual powers that must have dominated the battle. Fear will inevitably fail before an onslaught of *courage directed by understanding*. Make one's self intelligently superior and there will be no place for feelings of an inferior nature.

"Courage, we might remember, is not the perquisite of those who have strong bodies or great minds, nor does it consist in dauntlessly conquering the big issues of life out of which historical heroes are made. Rather, it is, or becomes, the possession of those who have stout hearts, who habitually stick to their ideals of what is right, who resolutely attack the small problems and vexations of everyday existence, and who, despite obstacles, carry on cheerfully, playing the game fairly, squarely, and as best they can whatever kind of a hand life may deal out to them."



There is an unseen and unsensed universe, a universe of life and mind and spirit, which indicates that it dominates the material, and which, though it makes no direct appeal to the senses, is equally real.

—Sir Oliver Lodge.

The Importance of the Physical

By R. F. Goudey



OO many people have been prone to think that in living the spiritual life one must avoid family relationships, withdraw from everyday life, mortify the flesh, and neglect environmental factors. Such may be the successful path of the few but there is nothing natural or practical in that viewpoint. A scientific analysis of such physical factors as the supreme fitness of environment for the evolution of life, the training of bodies to become more efficient vehicles for the expression of life and the utilization of Nature's forces and environmental influences to our advantage, leads to a proper appreciation of physical details as a foundation upon which to build a super-coördination of all the faculties. Although the physical development is only incidental to emotional and mental fitness it is nevertheless indispensable to a well-rounded spiritual life. When some of these factors are taken into account it behooves us to lay even greater stress upon applying them to the daily life.

In the first place, did you ever stop to think what the supreme fitness of environment means? All the physical properties of the elements, carbon, hydrogen, oxygen, water, etc., if changed one fraction of their given values or interchanged with each other would render the earth totally unfit for habitation. If water possessed the same properties of all other liquids, our earth would become frigid and body functions would cease. Super-

Intelligence of the highest order and masterful fore-thought were given to the original preparation of the earth for subsequent evolution. The nicety of this delicate balance is a startling super-humane accomplishment. It therefore follows fundamentally that a greater consideration of physical details will result in an even more expanded unfoldment of consciousness.

Physical fitness is a unique and personal science. Each person has his own limitations, and is more or less discouraged by them. Some of these limitations are due to the animal heritage of our bodies, others are due to heredity and others to the training or lack of development in this life. The influence of environment on our health and welfare reacts directly upon our general behavior and to some extent molds our characters. Hence the practical suggestions herein given for taking advantage of natural influences which continually play upon us are only of general application.

Attention to the physical body in so far as its past evolution, heredity and present training are concerned, can bring about greater happiness and joy in the added release it gives to the higher faculties. From the form side, the physical body is the culmination of a long and tedious evolution up through the mineral, vegetable and animal kingdoms. The body truly is an animal to be used and controlled by the real or inner man. Although it might appear unmanly to do some

of the things animals do to further their well-being, nevertheless the lower kingdoms have a lot to teach us. Structurally the upright body of man is a very poor adaptation of the horizontal animal form, and the piling up of the interior organs one above the other without any compensating support is responsible for many chronic stomach, intestinal, pelvic, rheumatic and nervous disorders. The strain on the muscles to hold the body erect is tremendous. These are good reasons for not overworking the body, to recline more often, to put one's feet on the desk or chair (reverting to type), to get out and roll and stretch like cats and dogs, to exercise vigorously, and to practice deep breathing.

A poor physical heredity is one of the greatest known handicaps. It gives predisposition to certain diseases, prevents ready response to training, and usually implies weakness. It really determines just how much of our own emotions and intelligence can be expressed physically. It gives us our start in life and leaves it to us to refine and carry forward its cultivation.

Physical training need not necessarily be the humdrum routine of athletes but can be made practical for each person regardless of his stage of development. It relates to diet, cleanliness, habits, and skill in action. Athletes have demonstrated the value of a balanced, sensible diet and abstinence from the use of stimulants, drugs and tobacco. If it is good for them, then it can also be applied to others who train the body for even higher purposes. The vegetarian builds up a strong and sensitive body since he avoids the many toxins and

products of decomposition so depressing and stultifying to meat-eaters. A half-hour rest after meals, and even longer periods before heavy mental work is indulged in, is beneficial. To eat slowly and in moderation, with the food neither too hot nor too cold, is age-old advice. To it we can only add—"use common sense," for there is much yet to be learned about diet.

Every person who has lived to be over 125 years of age has used moderation in diet and has paid proper attention to body cleanliness. It is interesting to note that such people make buttermilk and cheese chief items of their diet.

Body cleanliness with cold daily showers and periodic warm baths are needed not only to keep clean but principally to ventilate the skin and keep one in the "pink of health." A drink of cool water on rising, with the thought that it is for cleansing purposes, is most beneficial. Body cleanliness is also applicable to the intestines in building up greater resistance against colds and disease.

Relaxation is important. When relaxing one should try to make the limbs so limp that they feel heavier than lead. Deep breathing and exercise assist relaxation. Good, genuine play is restful. One's sleep should be regular and restful. Why work overtime? Try smiling instead of frowning, for the former is said to require thirteen muscles while the latter takes thirty-nine.

About three-quarters of our energy is spent unconsciously. Most of the body functions are carried on automatically by the sympathetic nervous system. It is this which is behind the making of habits which can be good as

well as otherwise. When good ones are once established through training, the body automatically carries them on. It means the repeating of acts, in the way we want them done hereafter, often enough that the body may continue them automatically. Are we awkward in meeting people? Do we fail to remember names, etc.? It is well to pay attention to some of these details until the personality develops the ability to take the conscious efforts off our hands. Even such a simple thing as calling people by name before they have time to address us strengthens the personality.

Skill in action to some degree should be aimed at by everyone. Whether it is in learning shorthand, playing some musical instrument, learning to dance, taking up any of the creative arts or doing housework, the secret is to learn the shortest, easiest way to become proficient. No matter how old one may be there is time to start now.

Physical skill is always respected because the gaining of it has meant hard work. Bravo! to the one who can put his thoughts into immediate and perfect action. It is in such development that the greatest co-ordination of the higher faculties ensues. The skill of the surgeon illustrates what can be done. We should consciously give deliberate thought to these details. It

means beauty of person as well as harmony in character.

Many features of the home directly affect happiness and health. The interior decoration, color scheme, flowers, etc., to say nothing of the type and color scheme of our clothes have an important bearing upon our physical well-being. A neat and orderly exterior signifies an inwardly well-organized being. Selecting one's typical colors and jewels, striving to become immaculate, frequenting places where one naturally feels happy, working with the laws of Nature, never overdoing nor running on nerves, sleeping with one's head to the north or east, realizing progression, digging out from the environment those conditions which accelerate progress, these are among the practical hints which occultism has given to the world.

The physical is important because in the perfecting of its details we become happier, improve in personality, consequently in individuality, and develop vehicles which enable the highest within us to be expressed with the least loss of energy and inefficiency, and thus becoming attuned to the highest we receive—Life.

Such are some of the fundamental considerations in living a spiritual life in the practical world which surrounds us.

Life Is All

Life only avails, not the having lived. Power ceases in the instant of repose; it resides in the moment of transition from a past to a new state, in the shooting of the gulf, in the darting to an aim. This one fact the world hates, that the soul *becomes*; for that forever degrades the past, turns all riches to poverty, all reputation to shame, confounds the saint with the rogue, shoves Jesus and Judas equally aside.—Emerson.

Illusion

By John Burton



EEING sea from the sand—
Seeing sand from the sea—
One moment this am I,
Next moment that will be.

Yet so fine is the line
Divides the sand and the sea,
That search as my keen eye may,
It has never been seen by me.

And ever 'twixt sea and sand,
'Twixt the wind and both these twain,
That line unseen like a shaping hand
Is strong to curb and restrain.

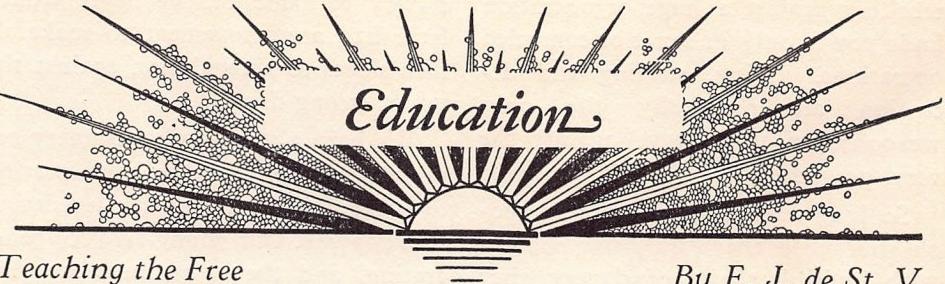
Yet if water and earth, and fire and air,
Are elements kept apart . . .
Then what do I see in the sunset there
Each time that I look with my heart?

The earth and the skies are all ablaze
The waters have turned to gold,
And there in the West
On the mountain's breast
The sun has painted his rosy crest
And draped it with purple fold . . .

Instead of green waters safe in the sea,
And mountains chained to the earth,
And cool winds blowing where winds are free,
A Fire's consuming all the three
With flames that leap through eternity,
Destroying and bringing to birth.

Yet awhile ago there appeared to be
Brown earth, blue skies, and a silver sea,
And each one bound to its lawful place
By a thin, invisible line in space . . .

But e'er light fades there's a magic flush
Spreads with the stroke of the Sun God's brush
Across the elements seen by day . . .
And earth's illusion is swept away.



Education

*Teaching the Free
and the Brave*

*By F. J. de St. V.
Schwankovsky*

JN THIS land of the Free and home of the Brave we often find that our boys and girls of unusually high mentality are giving trouble in school and elsewhere. We were not surprised at the statement that morons or the stupid or diseased are problems in discipline. But our new god Statistic tells us that the more stupid are not alone responsible for our big and little crimes against society, but that the very brilliant are also sometimes rebels against our morality.

Can we be perfectly honest with ourselves? Can we face the fact that we have for generations bred into our young the subconscious and conscious feeling that this is the "Land of the Free, and the Home of the Brave," while on the other hand we are nationally distrustful of liberty and bind our young with chains of slavery no less real because we try to make them invisible?

Besides all of the laws that must be kept or broken in ordinary daily life, we present our children with the compulsory education law. They learn very young that they *must go to school* and that a policeman will make them, or arrest mother or father if the parents rebel against school for the child.

Next, the young American finds himself being bound with a number of invisible chains in the form of pledges, taboos, oaths and promises; and he discovers that he is enmeshed in a system of rewards based largely on their negative power. Those who wear these chains gracefully receive titles, become members of special societies.

All of these laws and regulations, all of these systems of reward and punishment seem necessary and even indispensable. We feel that chaos would break loose if they were removed. If compulsory education were removed, for example, the compulsion of economic pressure would drive the young away from school into early labor for hire. We would only be replacing a wise and benevolent requirement with a natural and destructive one.

Nevertheless this whole system is at variance with our national tradition of freedom, and we must do more to make ourselves and the young of our nation understand. We need discussion of the idea we call Liberty.

When compulsory education and civic laws appear to a young American in the guise of a polite slavery, his or her very most precious qualities bring the youth into secret or open rebellion. The single individual or small group

rebelling against a huge organization finds power only in secret or concealed operations. Lying, stealing and deception are practically the only weapons the weak have against the very powerful.

So long as some of our young people *feel* that they are being bound with invisible chains of slavery, they react with a more or less heroic resistance, and the finer the child the fiercer this resistance will be.

Our great hope in dealing with these wonderful young Americans is to discover with them the nature and purpose of this Freedom we have talked so much about and studied so little, and to show ourselves and them that freedom, after all, is always the voluntary acceptance of various rules and regulations, and never the entire absence of such. We should study the difference between the freedom, for example, to drink alcoholic beverages and the freedom *not* to drink such. It was due to the *slavery* of many to the use of alcohol that the nation sought to establish the slavery of all to the abstinence from such drinks. If all men had been naturally free from

slavery to alcohol, we never would have had any movement to make all men slaves to a regulation against the use of strong drink.

We have a very lawless country because we are on the one hand prating of Liberty, and on the other legislating liberty away. Our young are very penetrating, and they sometimes see that we do not clearly understand what we are about.

I find a marvellous response in them to real sincerity. To "debunk" one's own mind, and then to meet the marvelous young of today without guile or any sort of deception is a method which takes one directly into their confidence, and gives one the chance to help them interpret our puzzling and contradictory American culture.

A very important step is taken when one realizes that it is virtue that makes the rebel more often than vice. To seek beneath what is called wrong doing for the virtue that caused it is, I believe, the real way to go about healing the social maladjustment that often occurs with our finest young people.

You Have To Believe

By Douglas Malloch

You have to believe in happiness,
Or happiness never comes.
I know that a bird chirps none the less
When all that he finds is crumbs.
You have to believe the buds will blow,

Believe in the grass in the days of snow;
Ah, that's the reason a bird can
sing—
On his darkest day he believes in
Spring.

You have to believe in happiness—
It isn't an outward thing.
The Spring never makes the song, I
guess,
As much as the song the Spring.

Aye, many a heart could find content
If it saw the joy on the road it went,
The joy ahead when it had to grieve,
For the joy is there—but you have
to believe.

The Call of the Ojai Camp

By Louis Zalk

A historic pronouncement, of inspiration beyond words, is given by Krishnamurti in the September issue of the *International Bulletin* regarding the dissolution of the Order of the Star.

His words are as a white flame burning away all dross and uncertainty. Who can read them and not be moved to an unshakable resolve to be among those who "understand," and who reflect that understanding in their lives?

The disbanding of the Order leaves The Star Publishing Trust and the various Camps throughout the world as the principal agencies in Krishnamurti's work.

Therefore, all who even faintly envision the help offered by Krishnamurti to earnest seekers after Truth, perceiving his message as a light of hope in a world of disheartening complications, will gladly offer unstinted support to The Star Publishing Trust and to the Camps in their respective countries.

Our gatherings are for all. There are no barriers to attendance. The fees for accommodation are one-half the amount paid the first year and the time has been extended from eight to ten days. A radical departure is made in that those who provide their own living quarters may freely come to the lectures and meetings—but the Camp, as such, cannot function if our brethren do not rally to its support.

After all, in its essential purpose, the camp at Ojai serves the world as

a wellspring of pure Truth. How fitting it is, therefore, that all who will may freely come and fashion it into a natural Temple of grandeur and beauty! It is our gift to the world of today and for ages yet unborn. Its majestic groves should ever be molded with unwavering zeal into a worthy abode for the Spirit of Truth and Peace. All who understand will gladly assist in its transcendent creation, offering whatsoever they can in money, in service and in thought.

There are no fees for coming to hear Krishnamurti. There are, of course, moderate charges for Camp living expenses. However, we should clearly understand that if a decided majority fails to avail itself of the Camp accommodations, this will react upon our ability to beautify our grounds, pay for the land or possibly even to hold a Camp at all. Thus, we invite all to gather to the support of our Camp, whether they can be present or not—whether they provide their own accommodations elsewhere or plan to live at the Camp.

Friends, let us join together in the building of this place of beauty and of peace to which we joyously come to receive the greatest of gifts, and with a full heart let us resolve to share it with all the world.

★ ★ ★

Note: Further information as to the Ojai Camp appears in the Advertising Section.

A Daily Thought for November

Gleaned from the Writings of Krishnamurti

November the First:

Those who wish to understand my point of view, who have a desire to attain that which I have attained, can in no manner compromise with the unrealities, with the unessentials that surround them.

—Now, p. 3.

November the Second:

The constant struggle to discriminate between what is real and what is false, what is bondage and what is freedom, what is misery and what is happiness, this struggle, pain, this constant battle is going on within each one. It is this problem you must solve.

—International Star Bulletin,
September, p. 17.

November the Third

Of what use is a vast horde of people who always compromise, a vast number who are uncertain, vague, frightened, doubtful? If there are three who have become a flame of Truth, who are a danger to everything around them that is unessential, those three and I will create a new understanding, a new delight, a new world.

—Now, p. 3.

November the Fourth:

The light, which comes from self-imposed self-discipline, never goes out.

—Now, p. 7.

November the Fifth:

Self-discipline is the realization of the freedom of the self. Individual uniqueness consists in the process and not in the attainment. Intelligence consists in choosing the essential and must be born from the love of perfection, from the love of that which is eternal.

—Now, p. 6.

November the Sixth:

As I am free, as I have found this Truth, which is limitless, without beginning or end, I will not be conditioned by you. You may throw me out of your hearts and your minds, but I will not be utilized as a crutch or held in the cage of your small deceptions.

—Let Understanding Be The Law, p. 16.

November the Seventh:

. . . and look how many difficulties there are in the way of your understanding, how many complications, how many trivial things. Your prejudices, your fears, your authorities, your churches new and old—all these, I maintain, are a barrier to understanding. I cannot make myself clearer than this. I do not want you to agree with me, I do not want you to follow me, I want you to understand what I am saying.

—International Star Bulletin,
September, p. 31.

November the Eighth:

You are all depending for your spirituality on someone else, for your happiness on someone else, for your enlightenment on someone else; and although you have been preparing for me for eighteen years, when I say all these things are unnecessary, when I say you must put them all away and look within yourselves for the enlightenment, for the glory, for the purification, and for the incorruptibility of the self, not one of you is willing to do it. There may be a few, but very, very few.

—*International Star Bulletin,
September, p. 32.*

November the Ninth:

Till man is made incorruptible by himself, he will know no happiness, he will be held in the bondage of friendship and the fear of loneliness. The weariness of strife will still hold him.

—*Now, p. 7.*

November the Tenth:

You are accustomed to being told how far you have advanced, what is your spiritual status. How childish! Who but yourself can tell you if you are beautiful or ugly within.

—*International Star Bulletin,
September, p. 33.*

November the Eleventh:

Time as man understands it, is dividing you from your goal. Therefore, to bring time to naught, you must so live now that you are the master of the future, so that the future becomes the present.

—*Life in Freedom, p. 84.*

November the Twelfth:

I am the Master singer of Life, I have suffered long, I know. Keep pure the song in thy heart. Simple is the way.

—*Let Understanding Be The Law, p. 29.*

November the Thirteenth:

The moment there is in thought the division of the "I," created by the self, there is limitation, and hence sorrow. The moment there is in love the creation of personal likes and dislikes, there is limitation and hence sorrow.

—*Now, p. 15.*

November the Fourteenth:

Unite with life and you will unite with everything . . . If you are in love with life, then you will unite with life, whether you call it Buddha, Christ, or any other name. How can you unite with life? Not by creating complications, but by creating that burning desire for Truth, which destroys all complications.

—*Let Understanding Be The Law, p. 24.*

November the Fifteenth:

Man being free, is wholly responsible to himself, unguided by any plan, by any spiritual authority, by any divine dispensation whatsoever. As he is free, he is, by that very freedom, limited.

—*Now, p. 3.*

November the Sixteenth:

By patient understanding, by careful watching that you may not be caught up in things that are trivial, non-essential, you find that which you seek.

—*Life In Freedom, p. 69.*

November the Seventeenth:

Comfort is like the shadow of a tree, it varies according to the sun from moment to moment, and those who seek comfort must move from one abode to another.

—*Life In Freedom*, p. 40.

November the Eighteenth:

When you are free, as the bird in the skies, your life becomes simple.

—*Life In Freedom*, p. 41.

November the Nineteenth:

Because I have established my goal, because I have always regarded myself as a boat on the stream, having no connection with the land, where there is confusion, I have attained, and now I would share my experience with others.

—*Life In Freedom*, p. 51.

November the Twentieth:

Because the self is small, without determination or purpose at the beginning, it chooses, it discriminates, has its likes and dislikes. In the removal of that limitation, which is self-imposed on the self, lies the glory of the fulfillment of the self, the freedom of the self.

—*Life In Freedom*, p. 4.

November the Twenty-first:

You are seeking that freedom which will make you absolutely serene, untouched by the opposites. The "I" ness in the self, which causes barriers around you, which separates and segregates, which creates false realities, must be made pure and incorruptible.

—*Now*, p. 4.

November the Twenty-second:

Perfection of the self is immortality.

—*Now*, p. 4.

November the Twenty-third:

There must be a removal of the barriers imposed on the self by the self.

—*Now*, p. 4.

November the Twenty-fourth:

Those who really desire to understand, who are looking to find that which is eternal, without beginning, and without an end, will walk together with a greater intensity, will be a danger to everything that is unessential, to unrealities, to shadows. And they will concentrate, they will become the flame, because they understand . . . Because of that real understanding there will be true friendship. Because of that true friendship . . . there will be real cooperation on the part of each one.

—*International Star Bulletin*,
September, p. 33.

November the Twenty-fifth:

The Master singer of Life went on his way,
And the people struggled with the problem of reconciliation.
—*Let Understanding Be The Law*, p. 30.

November the Twenty-sixth:

If you long for freedom you will fight, as I have fought, against authority of any kind, for authority is the antithesis of spirituality.

—*Life In Freedom*, p. 61.

November the Twenty-seventh:

Now that the Beloved is myself I would give you of the Truth—not that it should be received with authority but with understanding.

—*Life In Freedom*, p. 60.

November the Twenty-eighth:

If you can interpret all experience in the light of your goal, then you will become united with that goal.

—*Life In Freedom*, p. 59.

November the Twenty-ninth:

Because I am united eternally, inseparably with my Beloved—who is the Beloved of all, who is yourself—I would show you the way, because you are in pain, in sorrow, in doubt.

—*Life In Freedom*, p. 59.

November the Thirtieth:

My only concern is to set men absolutely, unconditionally free.

—*Now*, p. 34.

Sanctuary

By Mary H. Atworth



HE element of personality begins to manifest itself in long-lived trees. The Live Oaks, Sequoias and Redwoods, the fine old elms and cedars seem to take on a distinct individuality as year after year and decade after decade rolling into the centuries they live through the rotation and recurrence of heat, cold, sunshine, rain and wind. The reverberations of thunder, the shock of lightning and all of nature's electrifying forces, oft repeated and coming in rhythmical succession, awaken an urge for deeper and more definite sensation.

The tender thrill of rising life forces from season to season, the rise and fall of sap, the putting forth of leaves, blossoms, fruit, acorns and cones, the contact of birds, insects, animals; the songs and the building of nests season after season. All of these vibrations and influences of nature act as a mighty, irresistible force which through the on-moving centuries is

definitely registered as sensation by these mighty giants of the forest.

There is no sudden evolving of qualities, no one year in which might be marked a change of outline and atmosphere distinct from other trees, yet silently, sweetly there comes to a grand old forest king, a subtle something, indescribable, which may be sensed by him who is strangely susceptible to Nature's finer shades of expression.

The Druids in the dim centuries of the long ago held such trees in great veneration and rightly so, for here is sanctuary, hallowed and consecrated by the perpetual benediction of the gods. Morning, noon and at evening time great organ tones of "Peace on earth, good will to men", swell forth and radiate out from these vast cathedral aisles of "God's First Temples," where abides from age to age time's most enduring covenant twixt earth and sky.

Books and Bookmen

The Song of Sano Tarot

Written by Nancy Fullwood with an Introduction by Claude Bragdon

Review by Richard L. Sharpe



THE Song of Sano Tarot," written by Nancy Fullwood, is a most peculiar book. The philosophy it is founded on is perfectly sound. The development seems sufficiently logical. But the authoress has done so little with the material at hand that one finishes the book with a strong feeling of disappointment. Miss Fullwood—or her 'guide'—with the whole world of occultism to choose from, has elected to take about three facets of truth and one old, old Yoga exercise, and to state these more or less insignificant things over more than two hundred pages in most repetitive language.

To anyone in the least sensitive to the manner in which a book is written, this particular work will prove positively maddening. Through pages, the same sets of words are used, arranged thus, and then arranged so, over and over again. In the preface, Miss Fullwood says 'Sano Tarot' has done this purposely; that through the monotony, the sing-song dullness, the repetition, the words will drive themselves home into the intuition rather than the intellect. This reviewer is one whose intuition failed utterly to respond, and whose intellect also was not too stimulated.

The book, according to Miss Fullwood, is a transcript through her of the words and the message to the world of one whom she calls 'Sano Tarot,' who in this work is the Lord of the Fourth Vibration, that of Inspiration.

The name 'Tarot' is supposedly derived from that of the Egyptian symbol-cards, but so far, I can find no record anywhere of Sano Tarot, or of any of his six brothers (who sound curiously like a nursery rhyme), Gano, Rano, Tano, Fano, Pano, Ono, who rule the other six vibratory rays.

The book goes on to say that the seven personifications of the seven vibratory rays aforetime dwelt in harmony in the 'sphere of Venus' under the domination of the 'King.' This latter, that the seven rays might develop, presents them with the gift of free will. But upon this donation, all seven rays expand too much, dissension springs up, and the seven rays are shattered into incredibly minute particles and cast

into space. From their discordant junction, the seven rays are formed into the earth—a sphere of discord and sorrow. It finishes by saying that the Universe will be re-perfected only when these seven find and join each other properly to produce harmony.

This much of the story is told at least five times, each time repeating the significations of the seven. Gano Tarot sings of Universal Love. Faith is the song of Rano Tarot. Ono Tarot is Hope. Sano Tarot is Inspiration. Tano Tarot, Material Wealth. Fano Tarot, Heart. Rano Tarot, Spiritual Mind. (The capital letters are not the reviewer's!) According to the 'Song of Sano Tarot,' when these seven are properly joined throughout harmonious degrees, the result is bliss, balance, and perfect harmony.

The book goes on to give the degrees—seven in number—of each Force or ray: 1—Rope Walker, balancing one's thoughts in a new vibration. 2—Reader's Degree, for him who has struck this balance and holds it. 3—Saint's Degree, for him who raises his vibration so that he senses the spiritual side of the degree he expresses. 4—Seer's Insignia, for the disciple who is sufficiently balanced to oversee his own expansion. 5—The Purple Order, for him who consciously is master of his own plane of expression. 6—Seers in Higher Vibration, for him who has labored enough to see the road he has trod and that which he must tread. 7—Highpriest, for him who has achieved complete balance on his own ray, and is ready for a higher realm.

The book continues, that 'feminine' degrees of each of the seven forces can join only with 'masculine' degrees of the other six forces. The sex of each degree of each force is sketchily given, without the slightest apparent reason for any of it.

The whole book is written in paragraphs, each starting. "Hear me: Sano Tarot," or "Timekeeper," or "Light," or any number of personages from the Old Testament from Moses to Jehovah. The paragraphs end, "I———(so and so), have spoken." Then

someone else pops in, and solemnly pronounces the remark true, wonderful. The words, 'right royally,' 'issue the order,' 'vic with,' are used over and over again.

Despite all this, there is meat in this hash of words. The message of the book appears to be this: When one comes right down to fundamentals, these seven differing rays do represent seven fundamentally different types of people. A person who is expressing any one of them cannot do so well, or even half so well, if he is attempting to express any of the other six at the same time. But to make his expression (his 'singing,' in the words of the author), perfect, he should only seek someone on one of the other six rays whose development complements, harmonizes, and polarizes, with his own. The book assigns sexes, male and female, to every degree of every one of the seven rays. Then it bids the people find their own ray, and degree on that ray, and through concentration call a perfect degree on another ray whose polarization is opposite to theirs, thus mating male and female and having harmony for child. The sex-element seems very much overdone. Freud at his worst does not dwell on it at greater length.

The only really excellent point in the book is this: One is called upon to find one's own ray, one's mission, as it were. Only by expressing the ray one has, as well as one can, will one develop. This is splendid. Change does not aid growth. Change is not growth. A tree does not become something else during growth. One must stay what one is—tree or man, under one of the seven vibrations—and expand through

it as much as possible. This is true growth. Any other method of attempted expansion creates internal stress and dissension and struggle. Eventually it means stagnation of vibration. This theory, of growing on one's own stem, you might say, could well be taken and given the clear, simple, almost mechanical treatment, it 'right royally' deserves. In this one point, nowhere expressed in any pithy phrase, the book is fine. Had this note been left unencumbered by discussions on the sex of the Seer's Insignia Degree of Fano Tarot's Ray, more would have been accomplished, and one might have had a marvelous thing.

Mrs. Nancy Fullwood may have been *en rapport* with a partly developed soul. This person carried from life with him a sufficiency of his own rather childish ideas to garble the truths he has learned, blended them as best he could with those thought forms he still clung to, and gave the assembled pageant to the clairvoyant. To brighten and make important the whole thing, one excellent fact has slipped in—that about true growth.

This theory may be rash and ridiculous but it seems the only logical explanation.

If one is emotional, susceptible to rather evangelistic exhortation, the book will no doubt do much good. The sexual theory of the rays will do much harm unless approached by an unusually discriminating mind. Perhaps it is worth while for the reader to go through all two hundred and six pages for what little there is of importance on the subjects of growth and expansion. Let him judge for himself.

The Path of the Wind

(Poems by John Burton: The James H. Barry Co., San Francisco)

Review, By James Cousins, D.Lit.

The first book of any writer has a special appeal and a particular quality. These are to be found in this artistically produced volume, the first sheaf of Mr. Burton's poetical harvest.

The day of the formless form, the free-verse poem, is over. The pendulum is swinging back again to rhyme and rhythm, but with a difference from the classical models. John Burton is in the transition stage. He is himself so attuned to rhythm that he could not feel, think or express himself otherwise than rhythmically; so we find scheme and form, architecture and balance in his poems. He remains with the free-verse writers insofar as his poems are

mainly not in rhyme; yet he is so essentially musical that his thought insists on falling into rhymes irregularly in almost every stanza, and the very wantonness of its appearance adds a whimsical charm of freedom to the expression.

A love of Nature in all her moods, a fellowship with humanity in cities, an aspiration of unity with that One Life which enfolds everything, are the subjects of his Muse. He treats of them with sensitive vision, purified sentiment and a sense of identification with his objects which raise his poems high above the general mass of poetical publications.

A "pantheistic" vision is the source of his lyricism. His vision of the wave is unforgettable:

"What was green curling wave
Is now white foam,
Now but slow creeping water
Filled with sand . . .

Green, it was cold and strong
Silent and one . . .
White, broken, turbulent
And full of song . . .

But the creeping edge of the sea
Wets the dry shore
Of futurity . . ."

It is interesting to note in a new writer's work the loyalties of the heart and head that color, if they do not actually inspire, expression. The first poem in this book tells of a

youth to whom the natural jasmine flower was more sweet than incense in a temple. To that one

"Comes the knowledge of Life and Freedom,
And he walks no more to the temple,
But takes his road on under the stars,
Over the wind-swept earth . . ."

In "Illusion" Mr. Burton chants in rhymed verses; and the poem has an obvious vigor and tenseness above the other poems; which suggests that when Mr. Burton sets his lyrical impulse moving through a poetical structure that offers problems of technique, the extra energy called forth in the solution of the problems is carried over into the substance of the poem, and gives it a power not generally achieved in the impromptus of *vers libre*.

The aspiration, beauty and sweetness incarnate in this book will cause lovers of poetry to look eagerly for its successors.

Meditation

By V. Loy Edwards

"My soul is one with the universe and my spirit an emanation from Deity.

I am commissioned by the Infinite One to assist in the scheme of his creation.

I am assisting in the progressive evolution of creation, and in so doing my soul and its infinite possibilities are progressing in proportion to my desire to use all my powers and possibilities in Spirit and in Truth.

My physical organism is my natural universe, over which I alone shall rule. It is my material cloak or garment, thru which I will manifest the powers of my Divine Nature.

I am progressing rapidly towards the subjugation of matter and the complete lordship over all submundane atoms of life, which exist only by my permission as peaceable and obedient servants within the lower animal realms of my dominion.

They exist by virtue of their functions in the work of creation which I am now assisting but they are, and ever must be, subservient to the higher realms of Spirit to which I by right belong.

I am Eternal Spirit and my soul is immortal. No power in this infinite universe can alter my immortal nature or control my glorious destiny of eternal progression, because my Soul is one with the Universe and my Spirit is an emanation from Deity."

Love

By Mary Morris Duane

The power of Love is the greatest force in the Universe. It is the one common denominator which solves all the problems of life. Nothing in the end can resist its power.

The song of Love is the great symphony of heaven and in this symphony are included the heart-strings of earth which vibrate to that note.

All evil is eliminated from the life which tunes in on this wave, and all static disappears in a perfect wave length.

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